

Chapter III:
Population.

MANUFACTURERS.
Padameddie.

number of women from the bridegroom's go to the bride's and rub her with turmeric, and after this cocoa-kernel, molasses, and betelnuts and leaves are handed to the guests. Next day the family gods and ancestors are propitiated by worship and a dinner is given to the whole community. On the third day the bridegroom, dressed in the gayest apparel and wearing the marriage coronet, comes with musicians and friends to the girl's house. The ceremony does not differ from the Årers' marriage except that on the fourth and last day of the wedding the newly married couple goes in procession on horseback to the village temple. In the fifth month of a woman's first pregnancy, the ceremony called *shimanta* is observed. Widow marriage and polygamy are allowed and practised, and the dead are burnt and mourned ten days. The eleventh day is observed as a day of purification, when water brought from a Bráhma priest is drunk and caste people are feasted and crows are fed to please the dead. These observances are repeated on the anniversary of the death during the lifetime of the direct representatives of the deceased, and a general commemoration of the dead is held during the All Soul's days in the black half of *Bhádarpad* (September-October). Social disputes are settled at caste meetings under an hereditary headman called *budvant*, and offenders are punished either with fine or expulsion and re-admitted into caste on atonement. The fine is spent in entertaining the caste: Their children are being taught in village schools to read and write Kánarese. They do not take to new pursuits, but on the whole are a prosperous and rising class.

PALM-TAPPERS.

Palm-Tappers include five classes, with a strength of 61,646* of whom 31,959 are males and 29,687 females, or 14.61 per cent of the Hindu population. Of these 42,939 (males 22,388, females 20,551) were Halepáiks; 9781 (males 4985, females 4796) Bhandáris; 8743 (males 4497, females 4246) Komárpáiks; 27 (males 16, females 11) Kaláls; and 156 (males 73, females 83) Chaudris.

Halepáiks.

Halepáiks, numbering 42,939 of whom 22,388 are males and 20,551 females, are found in Honávar, Kumta, Ankola, and Bhatkal, their centres being Chandávar and Konalli in Kumta. The name is commonly derived from *hale* old and *páik* a soldier.¹ Like the Komárpáiks the Halepáiks were a troublesome banditti when (1799) the English occupied Kánara. The names in common use among men are, Hanmanta, Jatti, Irappa, Jatta, Ráma, Venka, Krishna, Nágappa, Náráyan, and Putta; and among women, Nági, Devi, Krishni, Venki, Durgi, Lakehmi, Shivi, and Mari. Like Bhandáris and other palm-juice drawers they add the word *náik* to their names. They have no surnames. Their family gods are Venkatramana of Tirupati and his attendant Hanumanta who has a shrine at Chandávar

¹ Rice's Mysor, I. 311. The suggestion may be offered that *páik* rather comes from *pai* or *pey* the chief spirit worshipped by the Shánars or palm-tappers of South India. (Elliot in Jour. Eth. Soc. Lond. New Series, I. 115). Paika would then be the same as Devara-makalus or spirit children or the doubled form Hale-paika Devaras names by which the palm tappers of South Kánara and west Maisur are known (Buchanan, III. 53; Rice, I. 311) and which seem to appear in Divar the name of the Halepáiks of the North Kánara coast. Paika is also the name of the chief clan among the Nílgiiri Todas (Rice, I. 311).

in Kumta. The head settlements of the caste are above the Sahyádris, but those above and below the Sahyádris neither eat together nor intermarry. The coast Halepáiks, who are also called Divars, are divided into Tengin Divars and Kán Divars, who do not eat together or intermarry. Both men and women are middle-sized, strong, well-made, and regular featured, their colour varying from dark to wheat-colour. They speak both Kánarese and Konkani. Most of them live in middle class houses, which do not differ from those of Komárpáiks or Bhandáris. Their every-day food is rice, *ragi*, and fish. They eat flesh except beef, and although caste rules forbid the use of liquor or drugs, some Halepáiks drink country liquor, and those who go above the Sayhádris to work in betel-leaf gardens smoke hemp-flower or *gánja* and tobacco. All of them, men women and children, are fond of chewing betelnuts and leaves, which the women carry in bags and the men wrap in the folds of their head-scarves. They are poor cooks and moderate eaters, fond of hot bitter relishes. Till lately in Honávar the people used to collect wild sago from the pith of the *Caryota urens*, *baini mara*. This when dried in the sun, pounded, and strained, yields a white flour, which after repeated washings in cold water is dried and stored in pots and eaten as cakes or as gruel. It is strengthening and is much prized. Since 1870, except under permits, the cutting of the wild sago-palm has been stopped. The men wear a loincloth a yard square, a narrow tightly worn waistcloth, a shouldercloth, and a headscarf wound round a skull-cap. The headscarf is about a yard square and is generally red or black. Betelnuts and leaves are generally stored in the cap or folded in the scarf. To one end of the scarf is tied a small brass chain fastened to a small metal box holding the lime which is taken with the betelnut. Women wear the robe like a petticoat the skirt hanging from the waist to the knees and the upper end drawn over the shoulder and bosom. They wear no bodice, but round their necks have thirty to forty strings of glass beads worn like a necklace, weighing one to three pounds, and generally covering the greater part of the bosom. They wear gold silver or gilt ear, nose, wrist, and neck ornaments, and for holiday wear have better clothes than those ordinarily worn. They are clean, hardworking, thrifty, sober, and orderly. Besides palm-tapping, some keep shops or take liquor contracts. Many are husbandmen, most of them being tenants and a few over-holders. Their condition does not differ from that of the Komárpáiks. They rank below Vakkals, high class Hindus not associating with them and considering their touch defiling. In the mornings and evenings the men gather palm-juice, and the women mind the house, pound rice, work in the fields, or look after the cattle. A family of five spends about 10s. (Rs. 5) a month. Their family god is Venkatramana of Tirupati whose image, about a foot high and rudely carved in red sandalwood, is kept at the foot of the sweet basil plant in the houses of those who have made a pilgrimage to Tirupati. They also worship Hanumant as a servant of Venkatramana, with all the local gods and goddesses and keep the leading Hindu holidays. They have no family priests and their spiritual Teacher is the Lokáchárya Svámi of the Shaiv monastery of

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Halepādis.

Ságar near Shimoga in Maisur. They are firm believers in soothsaying, witchcraft, and ghosts. Like the Hálvakkals they observe the *chakra kallodu* practice of setting apart a four-anna bit in honour of Venkatramana. Their girls are married between nine and thirteen, and their boys between fourteen and twenty. Widow marriage is allowed but is unusual. When a man dies his widow's ornaments are stripped off, but her head is not shaved. A man may have more than one wife, but a woman cannot have more than one husband. They mourn a death three days. On the fourth day they give a caste-feast, being first purified by the washerman who brings them clean clothes and ashes. The well-to-do burn their dead; the rest bury. Their ceremonies from birth to death are the same as those of the Hálvakkals. The wedding ceremony, with the leave of the head of the caste, is performed by the next of kin, who ties the ends of the bride's and bridegroom's garments, and joins and pours milk over their hands. Each village has its hereditary headman called *budvant*. Social disputes are settled at meetings of the men of the caste under the presidency of the headman. The headman's authority is strong, those who refuse to obey being put out of caste. The chief of the headmen or the head *budvant* lives at Konalli four miles from Kumta. Except that he has no ministers he has the same influence over the headmen as the *rājgauda* or chief head of the Hálvakkals has over his headmen, appointing and dismissing them and fining them up to £10 (Rs. 100). Few of their boys go to school. They are a steady though not a rising class.

Bhandáris.

Bhandáris or DISTILLERS, from the Sanskrit *mandhárak* a distiller,¹ also called *Mádkárs*, numbering 9781 of whom 4985 are males and 4796 females, are found chiefly in Kárwár, Ankola, Kumta, and Honávar. They are said to have come from Goa. They have no surnames, all of them adding the word Bhandári. Near relations do not intermarry. The names in common use among men are, Vitoba, Fatu, Dulba, Ganu, Rám, Bhikáro, Mhádo, Phakira, Raylu, Kusht, Gopu, Zánzu, and Keshav; and among women, Bhágu, Báije, Jánke, Dvárke, Párvati, Marte, and Sávitre. Their family god is Raulnáth who has local shrines and a chief temple in Bárdeskh in Goa. Their vernacular is Konkani and their relations, with whom they eat and intermarry, are still in Goa. In Kumta and Honávar they are called *Mádkárs* or palm-tappers, and in Kárwár and Ankolá Bhandáris, but all belong to the same class. The men are above the middle size, well-made, fair and with good features, with broad chests and muscular arms, active, and intelligent; the women are fairer than the men, strongly made, and much better looking than the women of any other palm-tapping class. Their home tongue is Konkani; but both men and women in Honávar and Kumta talk Kánarese. They live in one-storied houses, a few of laterite and tiled, but most with mud walls and thatched roofs and narrow verandas and front yards in the middle of which is a sweet

¹ The local derivation is from *bhandár* a treasury, but liquor-tapping and selling rather than guarding seems their special work.

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Bhandáris.

basil plant. Their house gear includes a couple of brass lamps and brass or copper cooking pots, bell-metal plates, low wooden stools, a wooden box, and straw mats. Their every-day food is rice and fish, but they eat flesh except country pork and beef, and drink fermented palm-juice almost every day. On the *Dasra* in October, and on the *bhánd* and *jatra* holidays which occur at different times of the year, they offer blood sacrifices to the village gods and drink distilled liquor. They are temperate eaters, fond of tamarinds and chillies. The men's every-day dress is the loincloth, shoulder-cloth, and headscarf; and the women's the robe which is worn without a bodice, the skirt being passed between the feet and tucked in at the back and the upper end passed over the left shoulder so as to cover the upper part of the body except the head. They are fond of gay clothes and flowers with which they deck themselves with much taste. On big days the men wear the waistcloth, a short coat, and a fresher and richer headscarf; and the women a more costly robe. They are hot-tempered, vain, untrustworthy, and dishonest, but clean and tidy. Their hereditary calling is to draw palm-juice and distil liquor, both of which are largely drunk by the lower orders of Hindus. They also take liquor contracts, go to sea as sailors, drive carts, till land, and work as labourers. A man earns 6d. (4 *ans.*) and a woman 3½d. (2½ *ans.*) a day. The women, besides minding the house, make coir rope, which they sell to those who come to their houses to buy it, or offer it for sale in the market once a week, and husk rice for which they are paid twelve pounds the hundredweight. Most earn a decent living and a few are fairly rich owning land. They rank with *Komárpáiks*, next to the cultivating classes. The men go to work at daybreak and return about nine to breakfast. Some of the women, whose turn it is to cook, prepare the food; the rest employ themselves either in making coir rope or in husking rice. Between nine and ten all breakfast, and rest till about two, when they dine. After dinner they again work till sunset. In the fair season the women go to large river sand-banks to gather cockle-shells. The shell-fish are brought home early in the morning, thrown into an earthen pot without water, and set on a slow fire. Under the influence of the heat the cockles open and give out a milky fluid, which supplies the place of water. When they are boiled the shell-fish and the liquid are poured into an earthen bucket and the cockles are gathered, dried in the sun, and sold at about ¾d. (½ *anna*) a pound. The fluid is boiled in an earthen pot till it becomes as thick as molasses when it is sold at about 1½d. (1 *anna*) a pound. A family of five spends 8s. to 12s. (Rs. 4-Rs. 8) a month. *Bhandáris* reverence the regular *Bráhma*n gods, keep the usual holidays including *bhánd* or hook-swinging and *jatra* or car feasts, and make pilgrimages to Gokarn, Benares, and Rámeshvar. In *Kárwár* their ceremonies are performed by *Karháda Bráhma*ns or *Joishis* and in *Honávar* by *Havig Bhats*. Their chief objects of worship are *Vithoba* and *Mahámái*, whose images they keep in their houses and worship every day. They also worship the village gods, and have much faith in soothsaying, witchcraft, and evil spirits. Girls are married between eight and twelve and boys

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Bhandaris.

between twelve and eighteen. Men may re-marry and may have more than one wife, women can only have one husband and must not marry after his death. They burn their dead and mourn ten days, and on the eleventh feast their caste people. Special ceremonies like those of the Komárpáiks are performed at the end of the year by the heir of the deceased, and the spirits of the dead are yearly propitiated on All Souls' Day or *mahálaya paksha* in September, eleven days after *Ganesh-chaturthi*. Their other ceremonies do not differ from those of the Konkns. Each village has its hereditary headman or *budvant*, who presides over their meetings for settling social disputes. Eating with people of a lower class is punished by loss of caste. Their women are seldom punished for intrigues with Bráhmans or other high class Hindus. But any connection with low caste Hindus or with non-Hindus is punished with expulsion. Their calling is well paid and they are above want. A small number of boys attend village schools where they are taught Maráthi and Kánarese.

Komarépáiks.

Komarépáiks, numbering 8743 of whom 4497 are males and 4246 females, are found on the coast, their centres being Sadáshivgad, Májáli, Kárwár, Bingi, Arge, Todur, and Chandia in Kárwár; Aursa and Ankola in Ankola; and Gokarn and Kumta in Kumta. They are also found in small numbers above the Sahyádris where they go in search of work. According to their own account they have come from Kulburga in the Nizám's dominions. The name Komárpánthis or followers of Komár, is probably taken from the Lingáyat teacher Komár Svámi, whose head-quarters are in Kaládgi. They take the word *náik* or *metri*, meaning headman, after their names. They are said to have formerly served as soldiers to the Sonda chiefs. After Haidar Ali's conquest of Kánara in 1763 they took to brigandage and became the terror of the country, but, since 1799, when the country came under the English, they have grown peaceful and orderly.¹ Many took service in the British army, and some rose to posts of trust. Their family gods are their ancestors, who are represented by unhusked cocoanuts which are called *mhálpurs*. The ancestral cocoanuts are kept at the house of the representative of the eldest branch of the family and give it the name of *mhálghar*. Their home tongue is a corrupt Kánarese. The common names for men are, Kira, Chinchá, Purso, Cháru, Chikka, Gutti, Sidráam, Kenchá, Giryga, Rumó, Dánu, Siddappa, Munga, Lingappa, Chénna, Ira, Venkú, and Mhádu; and for women, Vorái, Vántái, Shivái, Chudái, Budái, Ganái, Sesái, Anande, Nágmá, Neru, Reru, Govri, and Homái. They state that their parent stock are the Lingáyats of the Nizám's dominions, and that the Lingáyats hold them degraded because, since coming to the coast, they have taken to eating fish and flesh and drawing palm-juice, practices which are against the Lingáyat religion. Most of the men are tall, strongly made, and dark, with well-cut features. A few are short and fair.

¹ Buchanan (Mysor, II. 323, 324) mentions two Komárpáik chiefs, Gida Ganesh and Henja Náik, who were the terror of Kárwár and Sonda at the beginning of the century. Henja forced Bráhmans to adopt his caste.

The women are like the men but fairer. Both men and women talk Konkani, but their home tongue is a corrupt Kánarese with a large mixture of Konkani words.¹ Their houses are one-storied with mud walls, thatched roofs, verandas, and front yards, by the side of which generally stand the cattle-fold and dung-pit, both of which are kept cleaner than those of the Havigs. The veranda, which is about four feet broad, is used as a sitting room and the courtyard is used for thrashing, pounding, and winnowing corn. The house, inside of which is a scaffolding of bamboos kept together by ropes, is usually divided into three rooms, a large room used as a sleeping room, and two smaller rooms about nine feet square, one used as a god-room and the other for cooking and dining. Their ordinary diet is rice, *rági*, fish, and condiments; but they eat mutton, fowls, and game except the bison. They do not drink liquor, though some of them take opium and Indian hemp. Their chief holiday and wedding dish is *páisa* or sweet rice-gruel, with *vadás* that is fried rice and black gram cakes. Though their ordinary dress is scanty and untidy, on holidays and grand occasions they dress with care and taste. A man's ordinary or indoor dress is a loincloth with a silver or silk girdle, and ear and finger rings. Out of doors he wears in addition a head-scarf, and a shouldercloth or black blanket. The women wear a robe with the skirt passed back between the feet and the upper end drawn across the shoulder and bosom. They have no bodice, but wear gold and silver ornaments on their heads wrists and fingers and in their ears, noses, and necks. A man's holiday dress includes a clean loincloth or waistcloth, a shouldercloth with or without a jacket, and a head-scarf with a coloured kerchief. Women wear a specially good robe and deck their hair neatly and tastefully with flowers. Married women whose husbands are alive wear the lucky necklace of black beads with a golden centre bead and glass bracelets; they also mark the brow with red. Besides these signs of wedded life the well-to-do wear gold and silver earrings, necklaces, and bracelets, and carry a small bag of cloth with betelnuts and leaves and lime. Their ornaments do not differ from those of the Shenvis, but are inferior in design and value. Widows are forbidden to wear ornaments. They are hardworking vigorous thrifty and sober, but proud and quarrelsome untrustworthy and dishonest. A few of them are sawyers and petty contractors, but most are husbandmen and cart-drivers, and a few are palm-tappers and palm sugar makers. The women help in the fields and the children in gathering cowdung and herding cattle. The men are fond of acting. They know many dramas by heart, written by Bráhmans in Kánarese from passages in the Rámáyan and Mahábhárat. Bands of six to twelve perform at fairs, earning about 8s. (Rs. 4) a night, for eight or ten nights at a time. When engaged by private persons for a single performance the payment varies from 12s. to £1 (Rs. 6-Rs. 10).

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¹ They use almost as many Konkani words as Kánarese. Some sentences are entirely Konkani: Thus *Ulo ránde! Kúndya poli?* that is What! wench, (only) bran-bread? This sentence in Kánarese would be *Ete ránde! Tavudu rotti?* Again in the sentence *Báikegauda ánkádyamode shirkisida* The woman's husband has stuck in the stile, the whole is Konkani except the word *gauda* husband, the case ending *ka* in *báike*, and the causative suffix *isida* in the predicate *shirkisida*.

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Komárpáiks.

Since they have settled as husbandmen and labourers, they have become hardworking and their state has greatly improved. As a class they are well-to-do, owning land, cattle, gold and silver ornaments, and some money, which they seldom invest in Government banks. They rank with Bhandáris and Halepáiks next to the cultivating classes. They take three meals a day. The palm-juice drawers go early in the morning to their work, return home about eight, and again go to work at five to return by sunset. Husbandmen work like Konknas, and sawyers and cart-drivers from six to eleven in the morning and from two to six in the evening, as is the case with unskilled labourers. The women, besides house work, help the men in the field by burning and preparing manure, weeding, reaping, carrying, husking rice, and winnowing. A sawyer earns on an average 7½d. to 9d. (5-6 *ans.*) a day and field labourers two pounds (1 *sher*) of rice. Their busy season is from June to October and their slack season from November to May. A family of five, three adults and two children, spends about 16s. (Rs. 8) a month. The religion of the Komárpáiks is at present passing through a change. The representatives of the original community above the Sahyádris are staunch Lingáyats, and the coast Komárpáiks are still Lingáyats in several respects; they honour Lingáyat priests, and at certain times worship Basava or Shiv's bull the representative of the head of the Lingáyat religion; they even sing hymns in honour of Basava's defeat of Bráhmanism. At the same time their change of life to the coast, and probably intermarriage with women of the coast districts, has introduced flesh-eating and other anti-Lingáyat practices. They are disowned by their own people above the Sahyádris and seem to be transferring their reverence from the Lingáyat priests to the Joishis, the advanced guard of Bráhmanism, who, by no means regular in their practices, leave their followers free to perform what religious rites they choose. They are a religious class, being careful to keep *Sankránt* in January, *Shivarátra* in February, *Shimga* in March, *Yugádi* in April, *Ashádh ekádashi* in July, *Nárali-paurñima* and *Gokul-áshtami* in August, *Ganesh-chaturthi* in September, *Dasra* in October, and *Dipaváli* and *Kártiki-paurñima* in November, the eclipses of the sun and moon, and the days of Venkatramana, Káli Bhairava, and of their ancestral gods or *mhálpurs*. They are also fond of consulting soothsayers or *ghádis* of the Ghádi, Komárpáik, and Kumbár castes. They offer fruit and flowers to Bráhman gods, and blood sacrifices to village and household gods, except to the spirits of *satis*. They make pilgrimages to Gokarn, Tirupati, Pandharpur, and Benares. They do not belong to any regular Hindu sect. They honour the Lingáyat gods and revere and support the *jangams* or Lingáyat priests, who live in the Lingáyat temples at Amdalli and Siddar in Kárwár. They employ Joishis to perform all their ceremonies and are entirely guided by their spiritual advice. The objects of their particular devotion are Basava, Venkatramana, Kálbhairava, *mhálpurs* or ancestral gods, and *mhástis* or ancestral *satis*, in honour of whom they hold yearly festivals. On the first evening of the *Shimga* holidays, at the full-moon nearest to the vernal equinox, all men and big boys, each with two wooden sticks go to either of the temples of Basava, and after

falling before the idol, lay the sticks in front of it. Then the *ayya* or Lingayat priest of Basava sanctifies the sticks by the touch of his feet. After receiving from each $\frac{1}{2}$ d. ($\frac{1}{4}$ *anna*), a cocoanut, and one pound of rice, he lifts the sticks in pairs, and hands them to the men in turn according to their social position. The men and boys then sing Kánarese songs in honour of Basava's triumph over Bráhmaism and dance, keeping time by clashing the sticks. After dancing for about an hour they go to the headman's house, lay the sticks near the sweet basil plant, and retire for the night. Next morning they put on long white coats falling to the ankles, a pair of coloured drawers, and a large red headscarf, surmounted by a crescent of pith and tinsel flowers, covered with wreaths of white and red flowers which fall in streamers from the head to the arms, chest, and back. They gather in the house of the *budvant* or headman and dance in a crowd beating their sticks and drums called *ghumtas* as well as an accompaniment of regular country music. After this they go and dance at every caste-house till midnight. On the last or sixth day of *Holi*, all the crescent and flowers are thrown in a blazing fire which is lit at a conspicuous place near the town or village; and the image of Venkatramana, whose shrine is at Tirupati, is laid at the foot of the sweet basil plant in the house of the eldest representative of each family and worshipped by one of the men in the morning fasting. The image is first bathed with water and then rubbed with sandalwood paste, and a lighted lamp is waved round it. On a convenient day in the dry season solemn worship is performed and the caste people are feasted with rice vegetables and sweetmeats. Kálbhairava, that is Shiv and his wife Káli cut out of one block of wood, are kept separately about six feet from the basil plant. This image is worshipped every day like Venkatramana, but on the day after Venkatramana's festival they kill cocks and sheep before it and feed on the flesh with rice-bread. On this occasion as well as on the day of Venkatramana all the members of the family who are descended from one common ancestor or *mhálpur* attend. Once a year all the members of the family come to the dwelling of the head of the family, with half a pound of rice, a cocoanut, and half a pound of molasses. The rice, cocoanut-kernel, and molasses are cooked and offered to the forefathers, one of the castemen being fed as the representative of the dead. The members of the family alone partake of the dish, the rest of the caste being feasted separately. This dish is called *charu*. Another yearly observance is in honour of the *mhástis* or *mahásatis*, that is of the caste widows who have burnt themselves with the bodies of the husbands. Yearly feasts are given by the representatives of these *satis* and public fairs are held in their honour. They believe that all who die accidental deaths become evil spirits. These evil spirits are of two classes, a kindlier class who if honour is shown them can be persuaded to do good, and a fierce class who are kept from doing harm only by being imprisoned. The kindlier class are called *mhárus* and are propitiated by gifts. The chief of them are the *khetris* who receive offerings of fowls and sheep on the last day of *Dasra*. They are the spirits of ancestors who have died in battle or by accident. They become the guardians of the house but are dangerous to their

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Komárpáiks.

neighbours. The fierce class of spirit are the *bhuts*, whose chief is *álvantin*, the spirit of a woman who died in child-birth, whom it is most necessary to deprive of the power of doing harm. The people who have the power of controlling the *bhuts* are called *ghádis* in Konkani and *gungás* in Kánarese. The *ghádis* or soothsayers by the use of charms confuse the *bhuts* and prevent them from stirring beyond certain limits. Every disease is due to the agency of an evil spirit, either of a *bhut* who has to be puzzled or of a *mháru* who has to be pleased. A soothsayer or *ghádi* is always consulted before medicine is given. He is paid 6d. to 2s. (4 *ans.*-Re.1), and patients often die before they are placed under medical treatment. Of the sixteen Hindu sacraments *Komárpáiks* perform marriage, puberty, and death ceremonies with the help of Joishi Bráhmans. Immediately after birth the child is bathed in warm water, wrapped in swaddling clothes, laid in a winnowing fan with an iron nail under its pillow, and for three days is fed with rice-broth mixed with molasses. The mother is kept on low diet for three days, and from the fourth gets full meals and begins to suckle the babe. The goddess *Satti*, the spirit of the sixth, is worshipped on the night of the fifth day, the child is named and placed in the cradle on the twelfth, and on the thirtieth day *jaladevata* or the water-goddess is propitiated, the ceremony not differing in any important point from that practised by the Shenvis. Girls are married between eight and twelve, and boys between fourteen and twenty. Widow marriage is allowed and practised, but without any ceremony except that the bridegroom presents the woman with a robe. A third marriage is allowed. But they believe that the partner of the man or woman who has been twice married is certain to die soon after the marriage. To prevent this, if the man has been twice married before, he is wedded to a plantain-tree and fells it with a billhook immediately after the ceremony. If the woman has been twice married before, she is married to a cock whose throat she cuts with a knife as soon as the marriage is over. The puberty ceremony is performed as soon as a girl comes of age. The girl and her husband are seated together, the family priest kindles a sacred fire, and the women of the caste are feasted. Sixty or seventy years ago they used to bury their dead in Lingáyat fashion. Since then they have begun to burn their dead, except infants who are buried. After ten days' mourning they purify themselves by drinking water brought from the house of the Joishi priest and call caste people to dine with them. A person of the same age and sex as the dead is presented with clothes and other gifts. If a man, he gets a loincloth, a headscarf, a bell-metal plate, and a pair of sandals; if a woman, she gets a robe and betel leaves nuts and lime. Besides these presents, the representative of the dead dines with the mourning family every thirtieth day till a year has passed. Each settlement of *Komárpáiks* has its hereditary headman called *budvant* with an orderly or *paddár*, and each group of villages has its superior headman or *kallas*. Social disputes are referred to the village headmen, who meet together under the presidency of the circle-head and settle disputes. In important matters a meeting of the men of the class is called and they are told the decision of the heads.

Any who question the decision are put out of caste till they submit. If the headmen do not agree, the matter is referred for settlement to the head of the Smárt monastery at Shringeri in Maisur whose decision is accepted as final. Ordinary offences are punished by fine, the amount being credited to the village temple. For serious breaches of caste rules the offender has to make atonement by eating the five products of the cow, and, if he has disgraced himself by eating with people of low caste, the offender must go to Gokarn in Kumta and have his head shaved, and then sitting under a triangle made of the base or stem of cocoa-palm leaves and laying a few blades of straw on his head, he must bathe in the holy pool and swallow the five products of the cow. The power of caste rules is said of late to have grown weaker. Some of them can read and write Kánarese and send their boys to school. They are an active and pushing class who are likely to rise.

* **Kalals** or **TAVERN-KEEPERS**, numbering 27 of whom 16 are males and 11 females, are found in Yellápúr and Sirsi. The names in common use among men are Motilál, Makulál, Kaniálál, Rámlál, Brijlál, Gattulál, and Krishnálál; and among women Rádha, Sita, Rukmini, Yashoda, Devki, and Káshi. They say that their original home was in Central India. But they seem to have come to Kánara from Southern India, as there are families still settled there with whom they eat and intermarry. They have no subdivisions. The men are tall fair and strong, and the women ~~are~~ fairer than the men. Their home tongue is Hindustáni and with others they speak Kánarese. They live in rows of one-storied houses with mud walls and tiled roofs. Their every-day food is rice, wheat, butter, and vegetables. They eat flesh except pork and beef, and drink liquor on grand days especially on the last day of *Dasra*, and on the *jatra* or yearly fair days. The men wear a waistcloth, a short coat, and a headscarf about ten feet square folded diagonally into puckers in Pardeshi fashion, and elaborately wrapped round the head. The women wear the skirt of the robe hanging like a petticoat and the upper end drawn over the head like a veil. They are brave, thrifty, orderly, sober, and honest. Their hereditary calling is liquor-making and they keep taverns and take liquor contracts. They earn enough to live decently. They rank with Bhandáris and other spirit-sellers. The men sit in their shops and retail spirits, and the women mind the house and sell in the shop if the husband has other work to attend to. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Hindu gods and keep the regular holidays. They employ Bráhmans at their chief ceremonies and treat them with great respect. They pay special reverence to the *shaktis* or female powers. They marry their girls between seven and ten and their boys between sixteen and twenty. Widow marriage and polyandry are not allowed, but polygamy is both allowed and practised. They do not wear the sacred thread. Their social disputes are settled by adult castemen. They teach their boys to read and write Kánarese and Maráthi, but do not take to new pursuits.

Chaudris, numbering in 1872 156 of whom 73 were males and 83 females, are found in Haliyál and in the petty division of Supa.

Chapter III.

Population.

PALM-TAPPEERS.

*Kqmarpdiks.**Kalals.**Chaudris.*

Chapter III.

Population.

PALM-TAPPERS.

Chaudris.

They appear to have come from Goa after the Portuguese conquest. They live in towns as well as villages. They speak Konkani and their family gods and goddesses are Kumbalpaika, Shirodbái, Bhaváni, Mávlí, Somvási, Konasari, Mhalsai, and Pávanai, whose images they keep in their houses and worship daily. They have no family names, but those who worship the same household gods are considered to form one clan. Two families of the same clan are not allowed to marry. The names in common use among men are, Shábi, Bhiva, Ganba, Nágo, Ráma, Ghongi, Bombda, Dádu, Bábu, Táno, Puno, Lakmo, and Dhondo; and among women, Nági, Ramai, Bombdi, Puni, Lakmai, Tondi, Anandi, and Rádi. In appearance they do not differ from Bhandáris. Indoors they speak Konkani, and out of doors Kánarese. Their house food and drink do not differ from those of Áre Maráthás. The women wear the skirt of the robe passed back between the feet and the upper end covering the shoulder, bosom, and head. Their bodice has a back and short sleeves. The men's full attire is a loincloth, a narrow waistcloth, a shouldercloth, and a headscarf, all of local make. On holidays they wear their bridal suits which are kept with great care. The women make the red brow-mark and wear the lucky necklace, the nose-ring, glass bangles, and toe-rings as signs of married life, using flowers and gold or silver ornaments in their hair and on the neck and wrists. The men wear silver girdles and bracelets. They are untidy, inhospitable, and unfriendly to strangers, but hardworking mild and honest. Their hereditary calling is palm-tapping but they are also husbandmen and work as unskilled labourers, the women helping the men in the fields. Children begin to work between eight and nine and help their parents in the house as well as in field work. Few among them own land. Most of them cultivate on condition of giving half the produce to the landowner, and sell their share after keeping enough to last till the next harvest. A palm-tapper earns 8s. to 9s. (Rs. 4-Rs. 4½) a month and a labourer 6d. to 9d. (4-6 *anas*.) a day, but they do not get regular work. They earn enough for a living but have to borrow at about twenty-five per cent to meet special expenses. They rank with Bhandáris. Some men are employed in tapping palms from six to eight in the morning and from four to six at night, passing the rest of the day in sleep and amusement. Others, both men and women, work in the fields from morning to evening with little more than a nominal rest for their meals. Children spend almost all their time in herding cattle. Their first meal is taken early in the morning between four and seven, the second at noon, and the third at seven in the evening. Their busiest season begins in June and ends in November, and the slack season lasts from January to May. A family of five usually spends about 10s. (Rs. 5) a month. A house costs £1 to £20 (Rs. 10-Rs. 200), and marriage £4 to £10 (Rs. 40-Rs. 100). Their house furniture includes palm-leaf mats, low wooden stools, brass lamps, copper pots, and a grind-stone. They are pious people. Besides their family gods, whose images they keep in their houses, they worship local gods and observe the regular holidays, paying Bráhmans great respect, and employing them to perform their